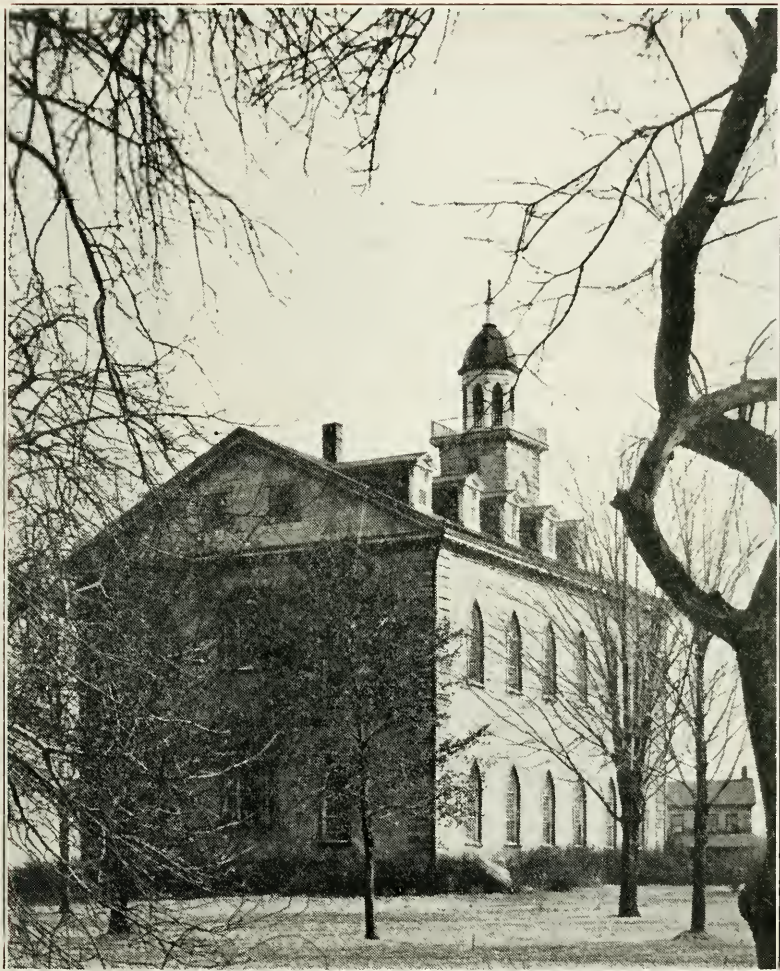


Millennial Star



The Kirtland Temple

First temple to be built in the latter days.

(See page 198)

SUNSET

By L. Paul Roberts

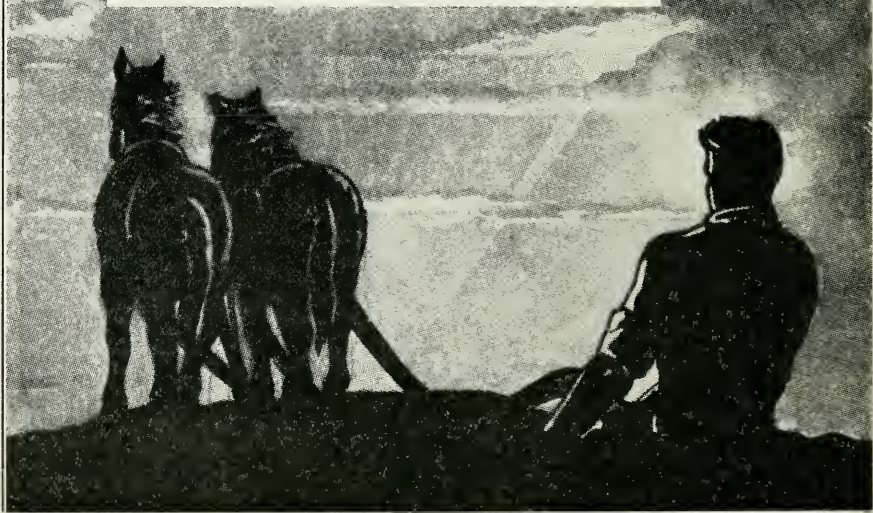
Far down the valley moves the evening train
Bearing to town a restless, eager throng,
And I, who, at its going once felt pain
Now feel content that I am not along.

Somehow, the city, with its glare of lights,
Fails to reveal to me its fabled joys;
I quickly tire of all the man-made sights;
I long to be away from crowds and noise.

I miss the robin's welcome to the dawn;
I miss the sunrise lighting peaks of snow:—
The wind that wakes the trees when day is gone;
The evening serenade the crickets know.

I miss the smell of earth just plowed;
I listen for the carol of the lark;
I miss the hungry, greedy little crowd
Of gulls that trail my shining plow 'till dark.

The city makes me yearn for things like this
But, most of all, it's sunset that I miss.



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Museum 1354

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also.”

—Matthew 6: 19-21

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THIS WEEK'S COVER—

The Latter-day Saint temple at Kirtland, Ohio, first to be built in this dispensation, enhances the cover of this week's *Star*. It was in this sacred edifice that the Prophet Elijah appeared to the Prophet Joseph Smith and Oliver Cowdery on April 3rd, 1836, thus fulfilling the prophecy uttered by Malachi, which is found in the last two verses of the Old Testament. (Malachi 4: 5-6)

Eight other temples have been completed since that in Kirtland, seven of which are in active use to-day. Two more temples are to be built shortly in which the sacred ordinances for both living and dead are carried out.

THE ART OF HUMAN RELATIONSHIP

By ELDER WALLACE F. BENNETT

NEVER before in the experience of men now living has there been so great a need for an understanding of the art of human relationship. For more than a generation, mankind has lived in a war-torn world, breathing an atmosphere of hatred and confusion, a constant prey to doubt and fear. Instead of diminishing with the passing of time, our mistrust and misunderstanding of each other has been intensified by economic distress until to-day the art of successful human relationship, built on unselfishness, consideration and love, seems to have become almost a forgotten one.

To-day, men everywhere are seeking a formula for the restoration of their mental and spiritual well-being. They are groping through the darkness toward the light of greater understanding, asking themselves where they may go and what they may do to be healed.

There is no magic formula, no royal road to successful human relationships. But there are a few simple guide posts, the existence of which most of us either seem to have forgotten, or we find that their meaning and significance have been dulled into impotence by lack of intelligent application.

When I start to think along this line, the first thing I point out to myself is that all human relationships are built upon the mutual experience of two people—my friend and I have certain happy memories in common—my enemy and I have learned to hate because of things we did to hurt each other. What I am is largely the result of the constant impact of other men upon my life—friendly—hostile—indifferent—every contact helps to mould my soul; and, in return, of course, I leave my impress on the character of every man I meet.

Just as in science, where the interplay of the positive and negative expressions of electricity seems to be the elemental basis of all material things, so in human relationships, the action and reaction of one soul on another soul forms the ultimate unit with which every social structure is built—the family—the social group—the state, itself. Therefore, it seems to me that if we can learn to school ourselves successfully in the delicate art of happy human contacts, we can so colour the fabric of society that doubt, fear and hate can largely be dispelled. Christ was the supreme master of this art. He understood the basic importance of the simple two-part relationship of man to man, and in the Golden Rule gave us the formula for success in achieving happiness together. In fact, the formula is so simple and yet so all-embracing that we, in our finite weakness, don't know how to apply it to ourselves. Many of us, reading no deeper into the Master's philosophy, accept it in principle and ignore it in practice. It is too perfect, and we are too weak.

But this was not all Christ had to say about the philosophy of successful human intercourse—several times, and under several circumstances he expressed another equally profound

philosophy. We read it in Matthew 16: 25—"For whosoever will save his life shall lose it: and whosoever shall lose his life for My sake shall find it."

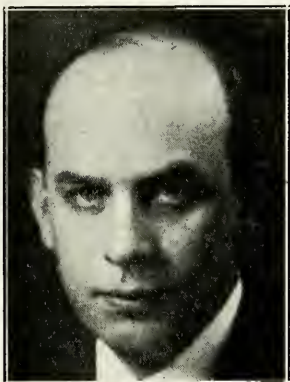
This paradox, applied to our task of developing happiness through our relationship with others, opens many avenues of thought. It reminds us again of the necessity of unselfishness, but goes farther to point out the value of actual self-sacrifice. It is a call to service to others, and contains a promise of "life" to those who serve unselfishly. To me, it goes even deeper still—into the very heart of the motive

that prompts the service it calls forth. To paraphrase the scripture—whosoever seeks to serve his own ends shall fail, but he who sacrifices himself to the service of others, sincerely desiring no reward but the opportunity for greater service, shall succeed.

How does one go about to "lose his life" in the service of others? Where and when can he serve? What can he do? I am sure that many men have perceived the profound truth in this philosophy, even though they may not recognize its source. But they are baffled by the very mechanics of the matter—unable to answer the simple questions of where—when—how.

As a Latter-day Saint, a member of the Mormon Church, all those questions are answered for me in the service to, in, and through the Church organization, of which I am a part. To me there is no stronger testimony of its divinity than this—that it has been built and perpetuated on the basis of constant personal service from every one of its members willing to make sacrifices for the Church.

In the first place, the work of the Church is done by volunteers, offering their time and talents in the service of their Master. In some other Christian churches there are two classes—the clergy and the laity—the professional church man and the ordinary member—those who serve and those who are served. Among us there is no division. We are the Church—we all serve. I can understand how, by spending their entire lives in religious service, men can achieve great spiritual satisfactions, and I honour those professional religious men in other churches who choose this life for themselves. But, I cannot help but feel that the system which gives them this privilege, deprives the majority of their



Wallace F. Bennett

From a member of the General Board of the Deseret Sunday School Union comes this enlightening article by Elder Wallace F. Bennett, one well qualified to speak on the "Art of Human Relationship." Elder Bennett explains several of the unique features of the Latter-day Saints' religion and points out the extreme value of service to every person in obtaining an abundant life.

fellow members of the important opportunity of "losing themselves in the service of others."

In the Mormon Church, this service is spread over the entire membership. None of us spends all of his time for the Church—each of us devotes much time and energy in doing some part of the work—presumably that for which he is best fitted. To fill all the posts of service in the average Mormon congregation, more than three hundred men, women and children are given opportunities for responsibility and religious self-expression. To provide a basis of authority in such an organization requires not a limited, but a universal Priesthood, and that is the Mormon conception of the term. Every man and boy over twelve years of age in the Church of Jesus Christ of Latter-day Saints, who will accept the Priesthood's responsibility, is given the authority that goes with it. Approximately 55 per cent of the male members of the Church, and 25 per cent of its total membership hold some office in this universal Priesthood, with its corresponding privilege of service in the ordinances and operation of the Church.

To one unfamiliar with such a conception of religious authority, the question of training naturally occurs. How can the Church prepare so large a body of men for successful service? The answer lies, again, in the organization, itself. Lacking a professional clergy, of course, the Church has no professional training schools. Its members learn by a sort of system of apprenticeship. They learn to serve by serving. During early childhood they are taught the basic concepts of their religion and its philosophy, including the necessity of service to the Church. As they mature, they are given various positions of increasing responsibility. By the time the average Mormon youth has reached his majority, he has held many Church positions, received experiences in many lines. In formal worship, he has learned to pray and preach, to sing, and, if capable, to direct the singing of others—to keep records, to administer the few formal ordinances of the Church, such as Communion (which we call the Sacrament), Baptism, Confirmation, and so on.

In other Mormon Church organizations, he has found other opportunities for development through service—as a teacher, executive, scout master, athlete. He has visited many of the people of his congregation in their homes, blessed their sick, helped to heal their sorrows. He has gathered their tithing and donations, and learned to make proper accounting of them to his superiors. Finally, as a climax to his young manhood, the normal Mormon boy expects to spend two or three years away from home, carrying to the world the Gospel of the Church which he has served.

I know of no custom in other social or religious bodies that compares with this missionary experience that comes to the Mormon boy. It is a final test of his faith in the Church he represents, and in its ideal of universal personal service. Viewed from any point of view, it is an impressive self-sacrifice. In the first place he gives two or three full years of his time

(Continued on page 204)

WORLD'S RECORDS IN UTAH

SALT Lake City and Utah will again welcome Captain G. E. T. Eyston, well-known British racing driver, who plans to make an attempt to break the present record for 24 hours' consecutive driving on the Bonneville Salt Beds near Salt Lake City this summer. The intrepid Briton, who holds numerous world's motor records, entertained the writer at his home in London's Lennox Gardens last week, and related his plans for the coming summer. He also recounted his impressions of Utah and his many friends there.



Captain Eyston

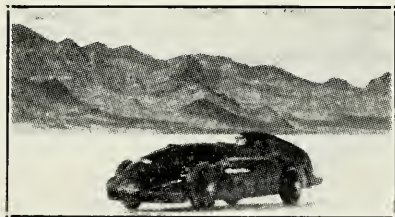
During the past two years a friendly rivalry has grown up between Captain Eyston and Ab Jenkins, Latter-day Saint sportsman. These two, along with Mr. John Cobb, another British driver, have alternated at breaking the world's long distance speed records over the Bonneville Salt Beds. At present Jenkins holds most of the records, which he set in his *Mormon Meteor* last autumn.

Speaking of the records set by the Mormon driver last year, Captain Eyston stated, "He did an extraordinary performance," and then added smilingly, "Maybe when he gets through this year there will be nothing left for us to do."

But the Captain does not expect to devote all of his time to racing while he visits Utah this summer. He plans to visit the world-famous National Parks in the state again, and visit with his many friends. Among them is Elder Gus P. Backman, secretary of the Salt Lake Chamber of Commerce, who has been largely instrumental in arranging for the motor racing on the Salt Beds. His son, Elder Paul D. Backman, who arrived in the British Mission this week will be entertained by Captain Eyston while here in London.

Captain Eyston spoke highly of the hospitality accorded him during his visits to Salt Lake City. He hopes to reciprocate in some measure by bringing world attention to the Salt Beds by his racing feats there.

Thus, the international rivalry between sportsmen of America and Great Britain will continue again this year, welding another link in the chain of friendly relations between the two great English speaking nations. To Captain Eyston the *Star* extends its best wishes for a pleasant



On the Salt Beds

journey from London to Salt Lake City this summer, with the hope that success will attend his efforts while there.

—PARRY D. SORENSEN

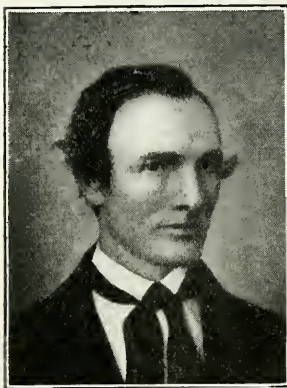
MALACHI'S PROMISE, ELIJAH'S MISSION

By Elder Parry D. Sorensen

BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Malachi 4: 5-6

The prophecy and promise, uttered approximately 550 B.C. by one of the last of the Old Testament prophets and which now constitutes the last two verses in that Book, has a special significance for members of the Latter-day Saint Church. To them, it is a prophecy which has seen literal fulfillment in these, the last days. The turn of events in the past century has borne out the fact to an ever-increasing degree.

To begin our story, we must go back to the early days of the Church, to the year 1833, when the Saints were gathering and establishing themselves at Kirtland, Ohio, then the headquarters of the Church. One thousand miles to the west, in Jackson County, Missouri, the Saints who had settled there were undergoing severe persecutions at the hands of enemies.



Oliver Cowdery

On the first day of June, 1833, the Prophet Joseph Smith received from the Lord a revelation. It is now contained in the Book of Doctrine and Covenants, Section 95:

Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with powers from on high; For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.—V. 8-9.

With such a commission from on High, members set to work building their temple, the first to be completed in this dispensation. Four days after this revelation had been received, Elder George A. Smith, who later was one of the first to bring the Gospel to London, hauled the very first load of stone for the foundation of the structure. It was Hyrum Smith, the Prophet's brother, and Reynolds Cahoon who commenced the digging for the foundation. In slightly more than a month, the cornerstones of the temple were laid. That day was July 23rd, the very same day that the Saints in Jackson County were driven from their homes by the mobs.

Work on the temple proceeded rapidly when we consider that money and materials were not easily available, and that threats of violence constantly hampered the progress. Remembering the commandment of the Lord, and His promises, the faithful members diligently pursued their tasks. Finally, on March 27th, 1836, the temple was dedicated. The completed structure measured eighty feet in length, sixty feet in width, and fifty feet in height, with a tower reaching one hundred

and ten feet above the ground. Its cost was about £8,000, which represents a real sacrifice and a strain on the straitened circumstances of the members in those days. For that period, it was indeed an imposing structure. The *Architectural Forum* for March, 1936, said of the Kirtland Temple:

The workmanship, mouldings, carvings, etc., show unusual skill in execution. Many motives are used in the various parts, varying in outline, contour and design, but blended harmoniously . . . It is not probable that all of the workmen engaged on the building were skilled artisans and yet the result is so harmonious as to raise the question if they may not have been inspired as were the builders of the cathedrals of old.

The day of dedication was a memorable one. One thousand people, all that could crowd in the building, were present. Many hundreds more, who could not gain entrance, congregated outside. The Holy Ghost was in the midst of the Saints. Never, since Pentecost, has there been such manifestation of His presence.

It was on the following Sunday, April 3rd, which also was the time of the Passover among the Jews, that Malachi's prophecy saw the beginning of fulfilment. Here is the Prophet's own description of the momentous occasion:

"In the afternoon I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred task this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us:

The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in colour like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house. Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house. And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of

(Continued on Page 205)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 1, 1937

EDITORIAL

SALVATION FOR BOTH LIVING AND DEAD

The temple building spirit has been one of the most pronounced and distinctive characteristics of the Church of Jesus Christ of Latter-day Saints.

Through the Prophet Joseph Smith the religious and sacred temple ceremonies, ordinances and endowments were revealed.

In their purity and simplicity they provide for the final salvation and exaltation of the dead as well as to provide for the final salvation and exaltation of the living. Husbands and wives, and parents and children are united by these ceremonies, not for time only, but for time and for eternity; the family relationship is made to continue on indefinitely both here and hereafter; baptisms and endowment ceremonies are performed. Up to January 1, 1937, in our comparatively few temples, through the sealing power of the restored Priesthood, a total of 25,549,323 ordinances have been completed.

Jesus the Son of God said "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

(John 3: 5) This teaching is evidently unfair if it means that only those can "enter into the kingdom of God" who, during their life-time, have been "born of water and of the Spirit." And the Saviour says again "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15-16).

Since we believe in the universal justice and love of God for all His children, we do not believe, nor does the Church teach that the multitudes that have lived and died without hearing the Gospel, those who have had no opportunity whatever of going into the waters of baptism, "shall be damned." Nor do we believe that salvation will be confined to the comparatively few who have, during their lives, been baptized.

"Preach the gospel to every creature," said the Master. If the gospel is to be preached to every creature, it must not only

be preached to those who now live but to those who have lived and to those who are yet to live.

The gospel teaches that human beings lived as individuals before they came to this earth and that, for them, life will continue on throughout the eternities.

Salvation for the dead is one of the many distinctive and novel contributions of inestimable importance and value to mankind which the Lord has inaugurated and clearly explained through the Prophet Joseph Smith. Nowhere in the scripture is a distinction made, between the living and the dead, as far as salvation is concerned. Our Heavenly Father, who is universally just, has wisely planned that all are to be judged and all are to be rewarded by the same unerring justice and judgment.

Christ's atonement was not made for the few only, who lived upon the earth while He was in the flesh, but it applies equally to all the inhabitants of the earth, past, present and future. Peter said, "God is no respecter of persons." (Acts 10: 34) Also "It is he which was ordained of God to be the Judge of quick and dead." (Acts 10: 42) "He is Lord alike of living and dead. (Romans 14: 9)

If there is no salvation for the unfortunate dead who have had no opportunity of hearing even the name of Jesus Christ, what is the meaning of the following from Holy Writ: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Corinthians 15: 29)

It is strikingly strange that with frequent mention in the scriptures of temples and of baptism for the dead that the modern Prophet Joseph Smith should have been the first of all Christians, during a period of two thousand years, to have been led, under the inspiration of the Spirit of Divine Providence, to conceive the purpose of temples and to institute here upon the earth vicarious work for those who are dead.

The temple building spirit rested mightily upon the Prophet during the whole of his active career. His followers, during the comparatively short period of a hundred years, have erected nine splendid temples.

Had the inspiration for this great temple building programme originated in the mind of Joseph Smith, and if the work had been carried on because of his devotion to it, interest might have been lost with his death. But new leaders were raised up and the interest in temple work continued with ever increasing intensity.

In Heber J. Grant, seventh President of the Church, there seems to be an activity in temple building and temple work even greater than that already possessed by any of his predecessors. Three great temples have already been completed and dedicated during his administration and the construction of two more has been decided upon recently.

When will the spirit of Elijah, which ties together in family fondness the living and the dead, burn in the hearts of the people of Great Britain with interest and intensity enough to justify, yes, to demand that a temple be built in this land? "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Malachi 4: 5-6)—RICHARD R. LYMAN

The only one in Christendom

Two New Temples

The Spirit of Elijah

MY HARDEST DAY'S WORK

By President Wilford Woodruff

The experiences which Wilford Woodruff had on his first mission into Arkansas in the latter part of 1834 were laden with hardships and suffering. Prejudice was strong and like the disciples of old the early missionaries were under the necessity of travelling without purse or scrip. On one occasion after being misdirected on their road by an unfriendly minister he and his companion lost their way and had to wallow across swamps. They finally came to an Osage Indian trading-post, kept by a Frenchman named Jereu, who treated the two missionaries kindly and provided them with a bed for the night.

CHAPTER III

of LEAVES FROM MY JOURNAL



A Western Scene

*"We crossed a thirty mile prairie,
as level as a house floor."*

WE arose in the morning, after a good night's rest. I was somewhat lame, from wading in the swamp the night before. We had a good breakfast. Mr. Jereu sent an Indian to see us across the river, and informed us that it was sixty miles to the nearest settlement of either white or red men.

We were too bashful to ask for anything to take with us to eat; so we crossed the river and started on our

day's journey of sixty miles without a morsel of food of any kind. What for? To preach the Gospel of Jesus Christ, to save this generation.

We crossed a thirty mile prairie, as level as a house floor, without shrub or water. We arrived at timber about two o'clock in the afternoon. As we approached the timber a large black bear came out towards us. We were not afraid of him, for we were on the Lord's business, and had not mocked God's prophet as did the forty-two wicked children who said to Elisha "Go up thou bald head," for which they were torn by bears.

When the bear came within eight rods of us he sat on his haunches and looked at us a moment, and then ran away; and we went on our way rejoicing. We had to travel in the night, which was cloudy and very dark, so it was with great difficulty that we kept the road. A large drove of wolves followed us. They came very close, and at times it seemed as though they would eat us up.

We had materials for striking a light, and at ten o'clock, not knowing where we were, and the wolves becoming so bold, we thought it wisdom to make a fire; so we stopped and gathered a lot of oak limbs that lay on the ground, and lit them, and as our fire began to burn the wolves left us.

As we were about to lie down on the ground—for we had no blankets—we heard a dog bark.

My companion said it was a wolf; I said it was a dog; but soon we heard a cow bell. Then we each took a firebrand and went about a quarter of a mile, and found a house, which was sixty miles from where we started that morning.

It was an old log cabin, about twelve feet square, with no door, but an old blanket was hung up in the door-way. There was no furniture except one bedstead, upon which lay a woman, several children and several small dogs. A man lay on the bare floor with his feet to the fire-place, and all were asleep. I went in and spoke to the man, but did not wake him. I stepped to him, and laid my hand on his shoulder. The moment he felt the weight of my hand he jumped to his feet, and ran around the room as though he were frightened; but he was quieted when we informed him we were friends.

The cause of his fright was, he had shot a panther a few nights before, and he thought its mate had jumped upon him.

He asked us what we wanted; we told him we wished to stop with him all night, and would like something to eat. He informed us we might lie on the floor as he did, but that he had not a mouthful for us to eat, as he had to depend on his gun to get breakfast for his family in the morning. So we laid on the bare floor, and slept through a long, rainy night, which was pretty hard after walking sixty miles without anything to eat. That was the hardest day's work of my life.

The man's name was Williams. He was in the mob in Jackson County; and after the Saints were driven out, he, with many others, went south.

We got up in the morning and walked in the rain twelve miles to the house of a man named Bemon, who was also one of the mob from Jackson County. They were about sitting down to breakfast as we came in.

In those days it was the custom of the Missourians to ask you to eat even if they intended to cut your throat as soon as you got through; so he asked us to take breakfast, and we were very glad of the invitation.

He knew we were Mormons; and as soon as we began to eat he began to swear about the "Mormons." He had a large platter of bacon and eggs, and plenty of bread on the table, and his swearing did not hinder our eating, for the harder he swore the harder we ate, until we got our stomachs full; then we arose from the table, took our hats, thanked him for our breakfast, and the last we heard of him he was still swearing.

I trust the Lord will reward him for our breakfast.

Next week: Fulfilment of a Dream.

THE ART OF HUMAN RELATIONSHIP.

(Concluded from Page 196)

—years during which all personal interests and ambitions are laid aside and his whole life is focused upon unselfish devotion to his Church and to those people to whom he carries its message. Moreover, he pays for the privilege. That is to say, his service, like that of every other active Church member, costs the Church nothing. The boy, himself, has no time to earn his way. He is supported, often at great financial sacrifice, by his relatives and friends at home. Truly this is a convincing demonstration of the power of the spirit of unselfish devotion with which the members of the Mormon Church are imbued.

After his return, the Mormon boy steps back into the service of his Church at home—moving on into positions of increasing responsibility and wider opportunity for service.

Except during the time spent on his mission, the Mormon boy has been passing through the same ordinary experiences as other boys—playing, going to school—maybe working to help the family out. All this Church service is extra—a sacrifice of time, convenience, and possibly means, for the good of others. He has been learning to “lose his life for the sake of others.”

I have written about the Mormon boy. Except that she has no share in the Priesthood, the activities of his sister are similar, and her opportunity for service just as great. The Mormon Church has always recognized that there are many activities in which women excel, and there are probably as many women of all ages giving definite, regular service to the Church as there are men. They take much of the responsibility for the care of the sick and needy through organizations officered and conducted by women, and they serve as teachers in many capacities, being particularly effective, of course, with the younger generation.

I have told you briefly how the Mormon Church offers to its people, not only unlimited opportunity, but also practical training, in developing themselves in the Art of Successful Human Relationship. The process is going on continually in every Mormon home and every Mormon congregation. Hundreds of thousands of active Latter-day Saints have proved the truth of the paradox that Jesus taught. They have learned to base their philosophy of life on the promise that by losing themselves in service to others, they should find greater happiness, and life itself. They have learned the truth in Christ's profound paradox: “For whosoever will save his life shall lose it: and whosoever shall lose his life for My sake, shall find it.”

Are you tired of hate and doubt, despair and fear? Are you seeking away to greater happiness through finer relationship with your fellows and your God? No matter where you serve—in our Church—in any Church—in any group—I promise you, in Christ's name, that you will find “life” and happiness in unselfish service. This is the ultimate expression of the Art of Successful Human Relationship.

MALACHI'S PROMISE, ELIJAH'S MISSION

(Concluded from Page 199)

Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”—D. and C., Sec. 110

The promise made by Malachi was repeated by Elijah. It is seeing its fulfilment in the temple work carried on by members of the Church of Jesus Christ. In these sacred edifices husband and wife and parents and children are sealed to one another for time and eternity. Vicarious ordinances are performed for departed ancestors who had no opportunity of hearing the true Gospel of Christ while on earth. By these ordinances, such as baptism for the dead, departed ones are enabled to enter into the Kingdom of God. As a result of temple work, Latter-day Saints are active seekers in the field of genealogy. Over the entire world, during the past century, peoples of many nations have taken an interest in their ancestors and family trees. Thus the hearts of the children have been turned to their fathers.

Seven temples are in active use to-day, and two more are to be built in the near future. Temples, genealogy work, and the hundreds of thousands engaged in it, are evidences of the Divinity of the Prophet Joseph Smith's calling, and the Church he founded. They offer further testimony to Elijah's mission and Malachi's promise.

NEW STAR AWARDS



Elders Craig
and Parkinson

Two more travelling missionaries have joined the select circle of those who wear silver *Star* pins on their coat lapels, signifying that they have obtained one hundred subscriptions to the *Millennial Star*. They are Elders Ellis E. Craig, of Manchester District and Blaine D. Parkinson, of Birmingham District. Supervising Elder Karl F. Foster, of Birmingham District, who received his *Star* several weeks ago, now wears a double *Star*, emblematic of his having obtained two hundred subscriptions.

Elders Foster, Parkinson and Craig were awarded their pins at banquets held in their honour in Birmingham and Rochdale. President Joseph J. Cannon made the presentations. Eight elders now wear *Star* pins, while Elder Foster is the second to be awarded a double *Star*.

NEWS OF THE CHURCH IN THE WORLD

PRESIDENT Richard R. Lyman left Wednesday, March 24th, on a three weeks' tour of the Norwegian, Swedish and Danish Missions. He will first go through the Norwegian Mission in company with President A. Richard Peterson, then through Sweden with President Gustive O. Larson, and finally will pay a brief visit to the Danish Mission. It will be President Lyman's second trip this year through missions over which he presides. His first trip took him through six continental missions in seven countries. Upon completion he will have visited nine of the eleven missions included in the European Mission.

LAST surviving male Pioneer of 1847, Patriarch Joseph S. Horne, passed away at his home in Richfield, Utah, March 2nd. Patriarch Horne was also the last surviving member of the first Sunday School established in the Church after the Saints had moved from Nauvoo, Illinois to Utah. He was born May 14th, 1842 in Nauvoo, Illinois, and went to Utah in 1847 with his parents. On two different occasions Patriarch Horne presided over the Swiss-German Mission.

SIXTEEN basketball teams, representing a total of 1800 teams in the United States and Canada participated in the eleventh annual Churchwide M.I.A. basketball tourney at Salt Lake City, March 3rd—6th. On the opening day of the tourney, all teams took part in an impressive international ceremony, with American and British flags being carried by a colour guard. Representing Canada in the international tournament was the team from Raymond, Alberta. Winner was Manavu Ward of Provo, Utah, which succeeded Ogden's Eighth Ward, winners for the past two seasons. More than 12,000 M Men in the United States and Canada participate in the basketball competition every year. The Churchwide tournament is the climax to the season's activities.

CONSTRUCTION of two new temples will begin shortly, according to recent announcements made by the First Presidency. The two new structures will cost a total of £105,000. The new edifices will be the tenth and eleventh of their kind to be built in this dispensation, and will be eighth and ninth in active use at the present time. The first two Latter-day Saint temples built at Kirtland, Ohio, and at Nauvoo, were abandoned when the Saints were driven from these cities. More than £2,000,000 has already been expended in the construction of temples now in use, which are located at Salt Lake City, Logan, St. George, and Manti, Utah; Mesa, Arizona, Laie, Oahu, Hawaii, and Cardston, Alberta, Canada.

THREE MEMBERS of the General Authorities of the Church, past eighty themselves, were among the first to pay their respects to President Ruderger Clawson of the Council of the Twelve Apostles on his eightieth birthday anniversary, March 12th. They were President Heber J. Grant, who reached the four-score year mark last November, and Elders J. Golden Kimball and Rulon S. Wells, of the First Council of Seventy, 83 and 82 years of age, respectively. President Clawson spent his birthday anniversary performing his regular duties, one of which was attendance at the weekly meeting of the First Presidency and the Council of the Twelve in the Salt Lake Temple. Numerous friends and relatives paid their respects to the venerable leader at a reception held at his home during the afternoon and evening.

TWO HUNDRED THOUSAND tourists visited the Salt Lake Temple Grounds during 1936, recently compiled statistics show. They included visitors from every state in the Union and 66 foreign countries. The 1936 total is almost a 100 per cent increase over 1934, when 113,500 tourists were attracted to the historic Square.

OF CURRENT INTEREST

A CALENDAR which would divide the year into twelve equal months and four equal quarters has been proposed to members of the League of Nations by the Chilean government. It is proposed to start the new calendar on January 1st, 1939. The reason for the hasty adoption, explained the Chileans, is in order that the year could always begin on Sunday. If not adopted on that date, it would be necessary to wait until 1950 for another Sunday on the first day of the year. The proposed perpetual calendar divides the year into four equal quarters, each containing 13 weeks or 91 days. Each quarter thus begins on a Sunday and ends on a Saturday. The first month in each quarter has 31 days and the other two months each 30 days, making a total of 364 days in the year. There are 26 working days each month. There is a "zero" date between December 30th and January 1st, and another zero day every leap year, called "leap day." It would fall between June 30th and July 1st. Among the advantages claimed for the proposed calendar is that it requires no advance figuring. Besides every year and every quarter beginning on a Sunday and ending on a Saturday, Christmas Eve always falls on Sunday and Midsummer day on a Saturday.

A PROCLAMATION was signed by the King at a Privy Council meeting on March 18th, giving currency to new three penny pieces and approving new designs for gold, silver, and bronze coins. The first of these coins were issued on March 25th, but they will not be in general circulation until Coronation time. Two different kinds of shillings will be issued. The three-penny piece will be a larger coin, twelve sided, of yellow metal. The lighthouse will be restored on pennies. A wren, the smallest bird, will figure on the farthing, and gold coins will be struck in five, two, one-pound, and ten-shilling pieces.

GOLD, the magic word that sent thousands trudging over the barren

wastes of Alaska in 1898 in quest of the precious yellow metal, promises to start a similar boom in that country this year. Rich findings of gold and platinum in the Kuskokwin Valley have recently been reported, and hundreds of prospectors have descended upon the region already and staked out their claims. Thousands more are expected with the advent of spring. The town of Bethel, normally a hamlet of 100 people, already has more than 500 inhabitants. The first rich "strike" was made by a native Eskimo in the Eek River area of the frozen North.

HITLER, alarmed by the rapid shrinkage of Germany's stocks of rubber and rising prices in the world's markets, has ordered his scientists to hasten the mass production of German synthetic rubber, "Buna," made of coal and chalk. It is hoped that from next spring German cars will be run on Buna tyres. Buna, it is claimed, can be stored for twenty years without perishing, cannot be damaged by petrol, oil or water, has double the life of plantation rubber, but is considerably dearer.

LECTURES to teachers on Basic English (a shortened form of normal English) have been authorized by the London County Council. "Basic English," the committee says, "might well become an excellent means of international communication, and the study of it by teachers would do much to clarify their ideas of language study."

WHEN the snow melts from the hills and spring weather opens up the country, in Canada the British Columbia Government will embark upon a programme of assistance to settlers who have difficulty making a livelihood on their farms. In conjunction with the Dominion authorities the Province will allow grant up to £100 for the purchase of equipment, the clearing of land and, in some cases, the purchase of stock for settlers who are established but who do not yet have their land in full productive use.

FROM THE MISSION FIELD

Doings in the Districts—

BIRMINGHAM—A special social was conducted by Sister Faith Dunn, under the direction of Handsworth Branch Relief Society, on Tuesday, March 16th. Besides the collection of fancy boxes, which were auctioned to raise Relief Society funds, the Fancy Dress Parade was a main attraction. A programme included numbers from Brothers George A. Makin, and Lorenzo Dunn. Ninety people attended.

IRISH—A social was held in Belfast Branch Friday, March 5th, under the direction of Miss Maeve Harkins and Miss Peggy Cheddy. Proceeds from the event were donated to the Branch funds.

Supervising Elder Joseph W. Darling and Elder Austin M. Scott gave lectures on "Ancient American Civilizations" and "The Book of Mormon" before Shankill Branch of Toc H, Belfast, on Tuesday, March 9th. A profitable discussion followed the lectures and invitations were given for them to deliver further talks.

Belfast Branch hall was the scene of a St. Patrick's night social Wednesday, March 17th, at which Elder Darling conducted the "Food Box" auction.

LEEDS—Primary children of Leeds Branch gave a concert on Wednesday, March 17th, under the direction of Sisters Edith Kendal and Bertha A. Farrell. Elder Marvin G. Butterworth spoke on Primary work. Fifty-three were in attendance at the function.

LIVERPOOL—Relief Society members of Liverpool Branch were guests at the home of Sister Mary Gardner on Monday, February 22nd, the anniversary of her baptism.

The anniversary of the Relief Society was observed by Liverpool Branch members on Sunday, March 14th. Sister Marie Fyfe, president, and Sister Agnes Bourne, secretary, were in charge of the meeting.

LONDON—Branch President William J. Jolliffe presided at a banquet

given by the Y.W.M.I.A. and Gleaner Girls of St. Albans Branch in honour of the M Men. Following the banquet, community singing, led by Elder Richard S. Tanner, together with games, were enjoyed by those in attendance.

Southwest London Branch Relief Society held a social and pageant on Wednesday, March 17th, at the Branch Chapel. Tableaux, depicting Nursery Rhymes, were presented by the children, and incidents of Pioneer Life by the adults. Refreshments were served at the conclusion of the programme.

NEWCASTLE — Elders Grant E. Blanch, J. LaGrande Stephens, George E. Brown, and William J. Telford addressed the St. Anthony House Welfare Centre of Newcastle-on-Tyne Thursday, March 11th. Also Elder Stephens and Brother Robert Hannah addressed the Saltburn Branch of Toc H recently.

NORWICH—Lowestoft Branch conference was conducted by Branch President Frank M. Coleby on Sunday, March 14th. District President Alfred Woodhouse, and Supervising Elder LeRoy A. Kettle were speakers. Sisters Mildred Jennis and Ivy Pitcher rendered vocal selections. On Thursday, March 18th, a Relief Society concert was given in the Branch Chapel, under the direction of Brother Albert Cole, chairman. Vocal items were given by the M.I.A. chorus, conducted by Elder Arthur C. Porter. Other participants on the programme were: Sisters Bessie Judd, Ivy Pitcher, Bessie Gowing, Annie Stafford, Peggy and Joyce Pitcher, Mary Bly, Lily Jackson, Violet and May Coleby, Muriel Upson, and Hilda Cook.

NOTTINGHAM—Elder Reginald Hunsaker addressed the members of North Evington Adult School on Sunday, March 21st.

SCOTTISH—More than sixty members and friends attended the dancing party at the "Plaza" in Glasgow arranged by the Branch Y.W.M.I.A. and Y.M.M.I.A. officers on Thursday, March 18th.

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